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RENEWABLE
STORAGE

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NEW YORK

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A Monthly Journal devoted to Missionary Work in the
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1900.

1.

QUESTIONS OF THE HOUR.

COVETOUSNESS.*

Rev. John S. Duncan, Parnassus, Pa.

The subject on which I wish to speak this morning is suggested by an article in a recent number of the *Outlook*. The caption of the article is "The Shadow on American Life." The writer is Dr. John Watson, better known as Ian Maclaren, author of those beautiful and touching stories of life among the peasantry of Scotland. He writes as a friend of America and a careful observer of American life, customs and institutions. Being our friend, and seeing us as we cannot see ourselves, we would do well to look at American life to see whether or not the charge brought against us be true, and if it be, to do what we can to remedy the evil.

"This shadow on American life," to use Dr. Watson's own words, "a shadow which so gravely affects the dignity and beauty of American public life as well as sometimes the character of the individual, is the strength of the secular spirit, or the tendency to give an undue place to the value and influence of wealth." Continuing, he says, "The friendly visitor to the United States, who is proud of her achievements and delighted by her brightness, stands aghast at the open and unabashed front of secularity. It seems to him as if not merely coarse and unlettered men, whose souls have never been touched either by

religion or by culture, but that all men, with a few delightful exceptions, bow the knee to this golden calf and do it homage. Nowhere is there such constant and straightforward talk about money, nowhere is such importance attached to the amount of money which a man has acquired or possesses, nowhere is it so absolutely taken for granted that the object of a man's work is to obtain money, and that, if you offer him enough money, he will do any work which is not illegal; that, in short, the motive power with almost every man is his wages. One is struck, not so much by what is said in plain words (although dollar is a monotonous refrain in conversation) as by what is implied; and what is implied is this—that, if you know the proper sum, any man can be induced to do what you want, even although his health and his rest and his family and his principles stand in the way."

Abundant evidence in support of his charge Dr. Watson gives, showing that the secular and materialistic spirit has a dangerous influence not only in politics, but as well in the very Church of Christ itself. Is the charge true? Every thoughtful and observant American will, I believe, admit that it is true, some unblushingly, others with a feeling of shame and sorrow. This sin casting its shadow over American life is the very sin against which our Saviour warns in these words of my text, "Take heed, and beware of covetousness." I

*A sermon founded on the words of our Lord, "Take heed, and beware of covetousness." Luke 12:15.

wish this morning to speak of this sin and to point out the danger which it threatens not only to the individual, but as well to the Church and State.

Being a sin to which men have ever been prone, it is one frequently spoken of in the Scriptures. Let us at the outset learn what covetousness is that we may avoid all confusion of thought and have correct ideas of the sin warned against. In the New Testament there are not less than three Greek words translated covetousness. One of these means to set the heart upon, as in the words of Paul, "I have coveted no man's silver and gold." Another means to have warmth of feeling for or against, and may be used to indicate a very proper desire, as in the counsel, "Covet earnestly the best gifts." The third word, the one most frequently used, the one used in this passage, literally denotes the desire for larger holdings. Jesus so interprets it in the parable which follows this verse, the parable of the poor soul whose chief desire was to build bigger barns. Acquisitiveness is the nearest English word for it. Under the warning against covetousness three things are forbidden—envy toward those whose possessions are greater than ours; discontentment with the allotments of Providence, repining or complaining on account of God's dealings with us; and inordinate and unlawful desire for wealth. But the command not to covet, the counsel of contentment, does not imply indifference, and does not enjoin slothfulness. A cheerful and contented disposition is perfectly compatible with a due appreciation of the good things of this world, and diligence in the use of all proper means to improve our condition in life. If the tenth commandment forbade that and men obeyed it, there would be an end to all progress, advancement, improvement. We would be allowed to seek only such things as are absolutely essential to support life. The

world would be where it was when it began. What is condemned is the making of getting the main desire and chief aim, or to be more intent on getting than on giving. Our Lord's words in the latter part of the verse give light. He says, "Beware of covetousness; for a man's life consists not in the abundance of the things which he possesseth." Then to make His meaning even more clear, He tells a story of a man who would tear down his barns and build greater, who would rest content with material things. Now, it is not a sin to build a big barn. A man who would not build a barn big enough to hold his harvest, his stock, his implements, would be a fool. The sin of this man was that he had no desire beyond his barn, and that he meant selfishly to use and enjoy its contents. The whole aim and end of his life was to get and get and keep on getting. He desired to have simply for the sake of having. He made that which is at best a means of ministering to life or comfort or enjoyment or usefulness into the great end for the gaining of which he lived. The desire of property, with a view to its right and legitimate use, is not condemned by our Lord as covetousness. That is lawful and right, for, as Robert Hall has said, "If there were no desire for wealth there would be no need of it. It would soon cease to exist at all, and society would go back to a state of actual barbarism." When, therefore, we are warned against covetousness, we are not warned against bettering our material condition; we are warned against making that all of life, of neglecting to secure the welfare of the immortal spirit, of using what we get all for ourselves and giving nothing for the work of God or the help of our fellow-men.

Understanding, then, the nature of this sin, let me before proceeding further emphasize two points concerning it.

1. It is not the sin of the rich more than of the poor. This we need to recognize, for many who are poor fondly imagine that they are in no danger of the sin of covetousness. Not so. We see it in Gehazi, the poor servant of a poor prophet, as well as in Ahab, the wealthy king of Israel. We find it in the poorer Baalam as well as the more prosperous Achan. "It is seen in the wage-earner who cares more for full wages than for full hours or thorough workmanship, as well as in the capitalist who cares more for private dividends than for public services or his wage-earning partners, and in the office-seeker who is after a snug salary more than strenuous duty and public interest." Whether, therefore, we have much or little, we are in danger of covetousness.

2. Covetousness is a flagrant sin.

The Lord God of Israel thundered from Sinai His stern "Thou shalt not covet." "Covetousness," we read in another place, "is idolatry." Writing to the Colossians, Paul blacklists covetousness together with fornication. It is certainly not so severely treated in these times, not even in the modern pulpit. In fact, it is now "so disguised under such good names as economy, frugality, and thrift, that it is incognito in the prayer-meeting and at the communion-table. It joins in the liturgical recital of the Tenth Commandment, but finds in the antique phraseology nothing that touches conscience or heart." But so flagrant is this sin in the sight of God that the writer of the tenth psalm tells us that "God abhorreth the covetous man." Paul's words are, "Neither thieves, nor fornicators, nor adulterers, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." However lightly we may regard the sin of covetousness, it is evident that God does not so regard it.

Let us consider some of the evils resulting from covetousness.

1. It paralyzes the moral nature. It degrades the man. It stupefies the soul. And a soul thus stupefied, ere it is aware, like a man inhaling carbonized air, may be nearer spiritual death, more incapable of resuscitation, than one overtaken by a sin of sudden passion who commits a crime. The life is altogether unaffected by spiritual influences. Of this we have an illustration in the scene which led our Lord to utter these words. He, the greatest of all preachers, while speaking of such important matters as the danger of hypocrisy, the comfort that comes from the knowledge of the universality of the Providence of God, and the duty of confessing the truth for men, relying on the promised help of the Holy Spirit, is interrupted by the ejaculation of one of the company to this effect: "Master, speak to my brother, that he divide the inheritance with me." What did such a man care for divine things? Yet how many there are like him. God has placed us here that we may grow into His likeness, and so be prepared for enjoying Him eternally. Can we grow into such likeness, can we be so prepared if we neglect the higher life of the spirit and think of naught but the body and the world? Have we not all seen covetous men grow less and less beautiful? Selfishness increases and intensifies, unselfishness grows less and less, sympathy dies. In many cases the man becomes positively hard and cruel. The desire for wealth has been a flame so fierce as to burn out all those nobler qualities which go to make a man a man. Recently, I talked with a man of my own age. He was weary and pale from his work. His whole talk was of his business and money. He was making great plans for the future. While I admired his energy, and honored him for his business ability, yet I sincerely pitied him. I thought to myself, "You poor fellow. You are wearing yourself out for money. You can see nothing better,

think of nothing higher. That part of you which is to live forever you care nothing about. You are not preparing to live in eternal happiness." Is not such a man degrading himself? Is he not living for time alone when he might be living for eternity as well? How much higher is he than the beast of the field, who lies down to sleep and rises up to eat and drink? Is it not plain that the covetous man degrades himself, that he does not rise to the heights of beauty and strength and usefulness possible under God to every man?

2. Leads to the commission of actual sin.

"The love of money," not money, but the love of money, "is the root of all evil." When this root finds a place in a man's heart, what a crop of evil grows in his life. He will be guilty of meanness. He will deceive and defraud. He will commit murder and treason. For money he will give his honor. He will engage in a traffic which destroys the bodies and souls of men, which makes widows and orphans, which fills poorhouses and insane asylums, and jails and State prisons. Nothing is sacred to such men, nothing secure from their rapacity. For money men and women will go to the marriage altar, take upon themselves the most solemn vows, degrade a most holy ordinance. Society looks on and approves, applauds the young man's or young woman's good fortune. But what is such a marriage but legalized prostitution? There are men and women flattered and courted who are but little better than the blonde and painted inmates of houses of shame. I do not think any language too strong. I think that the Bible writer wrote truth when he said, "The love of money is the root of all evil." I think that at the bottom of every sin you will find selfishness, greed, acquisitiveness, in some form or degree. Realizing this, we do not wonder that all through the Bible we find warnings against this sin,

that our Lord spoke these earnest words: "Take heed, and beware of covetousness." If as a sin it stood alone, it would be bad enough, but lying as it does at the root of so many other sins, it is awful.

3. Covetousness injures the church.

Into this sphere also the unworthy spirit of covetousness has intruded with considerable daring, and "its presence here is surely a chief irony in history." Here let me quote again from Dr. Watson's article. The truth of his remarks and the excellent statement justify quotation at length. Speaking of the secular spirit, and its influence on the church, he says: "If the church is anything, it ought to be unworldly, since it was founded as a spiritual society and to be a home for the soul. Of course the church must have her organization, and her affairs ought to be managed with as much care as that of any other corporation. Her servants ought to receive a just support, and in most churches Christ's ministers have never been overpaid. There is nothing dishonorable in the minister of religion receiving a salary, although there is sometimes something very dishonorable in the poverty of the salary which is offered by the laymen; nor is there anything unworthy in a minister making provision for his family, so that when he dies they may not be left paupers; and there would be something sinful in his neglecting his own household. Does not the Scripture say that such a one is worse than an infidel? When one speaks as if a minister should be perfectly indifferent to all worldly affairs, and hardly know what he possesses, then that person is talking cant and nonsense. At the same time, there is no place where the subordination of the material ought to be so strictly in force and where domination is more scandalous. It is unchristian, and can do nothing but injury, that a minister should be tempted from one church to another solely by

pecuniary considerations (the congregation which has no doubt that it can so buy him ought not to receive any minister at all); that the efficiency of a congregation should be estimated by the number of sittings let or the credit balance at the end of the year; that a minister's work should be judged, not by its spirituality, but by its smartness, and that the man who creates the greatest sensation should be judged a better minister of souls than he who builds up character. And, above all, it comes little short of a religious disgrace that a rich man, because he is rich, and for no other reason, should be able to bully a minister, and practically give him notice to quit; and that, not because the minister has not preached the gospel, or done his work as a pastor, but because the church under his care has not prospered in dollars. When the visitor to the United States happens himself to be a minister, nothing makes him more indignant than to see how his brethren are alternately tempted and browbeaten by this secular spirit, which is not unknown in other lands, but seems to have attained a perfect height of insolence in America."

These plain statements, made in all kindness, we cannot but see to be true. The presence of the evils which they hold up to view has much to do with the lack of spirituality and the consequent loss of power which every lover of the church laments to-day. Many lay the blame wholly on the ministers, perhaps because they are prominent in the life and work of the church. This is a very easy thing to do, and an easy escape from responsibility; but it does not rescue the church from that which is working injury. I would not wholly exempt the ministers from blame in this matter, nor would I put it all upon them. I believe that the lay membership is responsible in this matter, as Dr. Watson has pointed out. And until this spirit of

secularism, this measurement of results in numbers and dollars ceases the church cannot do her full measure of work, nor can her members reach the heights of spirituality otherwise possible.

4. Great as the injury resulting to the church from this evil, the injury to the State is even greater and the peril more extreme. Always in the church there has been a remnant of devout souls, always has there been a counter spiritual influence more or less strong. So too in the State there have always been some incorruptible men, some in whom love for country has been so strong that they put forth every effort and used every legitimate means to avert threatened danger. But often in the history of nations the secular spirit has become so strong that resistance was futile. We all know the spirit of that ancient Sparta in which mothers were wont to say on giving the shield to the son going forth to battle, "Return, my son, with it or on it," a country in which all were equally brave. When the threatening Persian told the Spartan soldier that the arrows of the Persians would darken the sun, he answered, "Very well, then; we will fight in the shade." A country with such a spirit would seem unconquerable, but historians tell us that when the spirit of avarice entered Sparta fell. This same peril menaces our land. We boast of our patriotism, we are proud of the achievements of our army and navy. We feel able to resist any foe that may arise. But in this secular spirit there is an enemy against which regiments cannot march, one which battleships cannot destroy. The government of many large cities is little more than a scheme of organized plunder, and great fortunes have been made through the manipulation of municipal affairs and municipal funds. In transatlantic steamers subordinate officers of police cross the ocean in luxury for a European tour, their

means obtained from fees levied on saloons and evil houses. It is freely told that one legislature is simply the obedient servant of a great railway corporation, that a wealthy trust has offered direct bribes to the law officers of another great legislature, and that, in one legislature after another, trusts, railways, rich men, and private interests can control the making and the changing of laws. If one-half of these charges be true, as I fear they are true, then the secular spirit in its grossest and most offensive form is staining political life, and this surely ought to be a cause of grave concern and alarm to the commonwealth. If we demand of those who serve the church that they place her interests above their own, the same ought to be required of those who serve the State. So long as men sacrifice the interests of the State to advance their own, so long will there be danger. While it can scarcely be hoped that an ideal condition will be reached, yet there is vast room for improvement, and the effort of every American who loves his fatherland ought to be to free our political life and institutions of this spirit, which, unless removed, will eventually destroy.

This, then, is the nature of the sin against which we are warned, and these are the evils which follow in its train. It threatens our highest welfare, imperils all that is most dear. We need always as individuals, in every capacity, in our business, as members of the church, as citizens of the State, to "take heed, and beware of covetousness," remembering that "a man's life consisteth not in the abundance of the things which he possesseth."

Two points I would emphasize:

1. Money is not an evil. Money is needed and money is good. But if it is to be a blessing to us and to others, we must learn God's teaching concerning it. He teaches us that His gifts of material things, whether in large or small amount, are a trust in the interest of the divine social order which is termed "the kingdom of God," a good only when used as a social good, and pursued with an eye to social as well as individual interests. Only as we realize this will we do our duty toward those who need our help, grow away from that selfishness which so easily and closely besets us, grow into that unselfishness which Christ both taught and exemplified. We need this spirit for ourselves, and the age needs it because of the great social tension and the sharpest contrast between extreme wealth and extreme want. If the country is to be saved in the near future from what John Bright deprecated as "reformation by hurricane," through some explosion of popular discontent with selfishly used wealth, men of large possessions and men of smaller possessions must learn that God demands their use in the doing of His work, in ameliorating the condition of the poor, the ignorant, the oppressed.

2. There is a covetousness against which we are not warned, to which, indeed, we are directed. "Covet earnestly the best gifts," Paul writes. As the word means, have a warmth of feeling, an ardent desire for them. Desire those things which will make life more enjoyable, more desirable, richer, more beautiful, more useful, more like Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many." Such a spirit will be good for us, and pleasing in the sight of God.

OLIVE TREES is looking for promised articles on *Questions of the Hour*.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—The following account of hospital work, written November 18, 1899, is from Miss Willia A. Dodds:

Almost a month and a half have slipped away since the opening of the hospital after the vacation, and it is about time to tell you something of what we have been doing. During the first and second weeks the cots were rapidly filled up, and are now all full. Six patients have recovered and have been discharged. Nineteen in all have been received since the vacation. We have had fewer women and more men and boys than is generally the case. The majority of our patients have been Fellaheen and Moslem; and as these are the classes that we are most anxious to reach, we have been glad of it, for they are generally very ignorant and this is almost their only opportunity of hearing of the gospel story. Some of them do not remain long enough to learn very much; but others who are detained longer, lay up quite a treasure of knowledge, which we hope will be blessed to their souls. Even among the small number received, we have quite a variety of ailments, and as is quite natural, every one imagines that his or her case is the one of supreme importance.

We have at present a little Fellah boy, who was brought in nearly blind, but who is now very much better. An operation was performed, and he may yet need another, when we hope his sight will be fully restored. Another little girl, also a Fellaha, has been here some time. She has a scrofulous disease of the hip joint, and is so lame that she has to lie in bed the most of the time; but she is very patient, and gives very little trouble. She was so thin and weak when she came that she was not able to undergo an operation, but we hope

that she may get strong enough to be operated on, when her condition will at least be greatly improved. There are others with ulcers and sores of almost every kind, often the result of dirt and bad living, making one pity very much these poor creatures, who, when they are healed, must go back again to the old life. But more sad is the thought that they are no better spiritually than they are physically; and the great question with us is, What can we do or say that will lead them to apply to the Great Physician, who can give them spiritual as well as physical healing? Another sad case, illustrating the conditions that exist here, is that of a Fellaha who had part of her nose bitten off by another woman, wives of the same man, who, as is always the case, quarreled. This one threw the other one from the roof of the house, but it seems did not injure her so much but that she was able afterward to disfigure her in this way. She had heard in her village about some cases of skin grafting that had been done here, and came down imploring the doctor to fix up her nose. Her request was complied with, but her husband who had been away came home and sent for her, threatening to shoot her if she did not return. She was gone several days, afterward returning; but through neglect the work was lost, and she will now have to have it repeated. So often it is the case that the full success of operations is interfered with by friends foolishly taking patients away before they are fit to go. It was with feelings of sadness that we heard of the death of our kind friend, Miss Peoples, of Philadelphia, whose home while she and her brother lived in Liverpool was a precious home-spot to all out-going and returning missionaries; and her many kindnesses and tender thoughtfulness of their wants will never be

forgotten by those who knew her. She was a lovely Christian, and the good she has done, in her quiet and unassuming way, cannot be told in mere words. One always felt better, at least that has been my personal experience, for having been with her.

A letter of the same date from Miss Mattie R. Wylie reports both schools full and the work going on pleasantly.

SUADIA, SYRIA.—Miss Cunningham, writing November 14, 1899, says :

Although there is an immense amount of sickness here, I am thankful that we have all been kept in health.

Both the schools are well attended and also all the services. Last Sabbath there were one hundred at the morning service and almost as many at the afternoon. Two Sabbaths ago, Mr. Kennedy, from Antioch, preached an earnest and most helpful sermon. He has made good progress in the Arabic, and we are all deeply grateful to him for his kindness.

All the boys in the school except one are from the Fellaheen, and they are all, except two or three orphans, who have no one to look after them, to buy their own books and catechisms, and about half of them are to clothe themselves. In the girls' school one of the Fellaheen girls is to clothe herself, and they are to buy their books at half the cost, which is a great advance. The others pay full price. I was so sorry to have to refuse such a lot of nice, bright girls this year, just the right age, too—seven to eight years old. But twenty is all that I can possibly find room for at present.

I had a most interesting visit from the Greek priest here. He wanted to know what my views were on the new birth, and how it was to be obtained. He said that he longed for a reference Bible. I told him that we had none on hand at present, but that he could easily get one from Antioch. Mr. Kennedy has sent for one for him, but I have not had an opportunity

of taking it to him. I intend to mark a few passages in it. God's Word gives light, and we pray that His blessing may accompany it, and lead him and all who study it into the light. May God bless our boys and girls who are studying the Word in our schools and cause them to understand. May the children won for Christ and grounded in the Scriptures be used by Him for the extension of His Kingdom in this land. They can do for their own people what we can never do, because they understand each other.

MERSINA, ASIA MINOR.—The following items are taken from a letter written by Dr. S. A. S. Metheny, November 11, 1899 :

Shortly after we came down from Guzne, Mr. Dodds, in company with one of the teachers, went for a trip of a few days around to the Fellah villages near Mersina. In all they visited some fourteen villages, and found a kindly reception wherever they went. The week after their return home, Mr. Dodds, Philip, and myself started for Karadash. We stayed in Fusne Tuesday night, and while there we had an opportunity of talking with some of the villagers who came in during the evening. Early next morning we started for Karadash. Arriving about half past eight the same evening, we asked if there was a Khan in the town and were directed to a house, which, however, turned out to be a warehouse of a firm of Adana merchants ; but there were living rooms in the second story. We met there the junior member of the firm, Mr. Sarandi, and explained our mistake ; but he told us there was no inn in the town where we could stop, and insisted that we should remain as his guests. . . . Quite a number of people came in to spend the evening, and there were many interesting discussions on religious subjects. Our host is a man very well read in his Bible, and the first morning we were there we were surprised to see him get his Bible and

read in it before beginning his work for the day. A large number of sick people gathered at the house in the morning and gave us an opportunity of reading the Bible and addressing them and having prayer. After dinner Philip and I started out to see a sick woman who was not able to come to the house for treatment, and as we sat down for a rest we soon had a large audience gather, to whom we read and spoke, and Philip offered prayer. I then prescribed for those who were sick, and Mr. Dodds joining us before long addressed them. Then we went to another part of the village and had another large audience and saw many who were sick, altogether some 175 sick people were treated; but that by no means represents the number who heard the Gospel, as many came with their sick friends, and so were within reach of the Word. I left for Adana next morning, as it was imperative for me to be in Mersina Saturday, leaving Mr. Dodds and Philip, who remained there over Sabbath. . . . There are many children in the village and we should by all means reopen a school there. The chief obstacle is lack of funds with which to pay teacher and rent. There is no school of any kind in the village, and a good many people were inquiring why we did not have a school there as we used to have. It is certainly an ideal place in which to have a school, and we are praying that God will enable us to resume operations there. We should like to see the work of the Lord going forward instead of being obliged to retrench and retire from work already opened up.

This winter I hope to hold a clinic every week in Tarsus, and have begun by going Tuesday of the last few weeks, and the work so far has been very promising. I like it chiefly because it gives an opportunity of visiting the people in their homes, where it is possible to get a better hold of them and influence them more deeply.

A letter from Rev. R. J. Dodds, written about one week later (November 20), gives additional items:

My brother and his wife arrived last Thursday. They are well, and had a very comfortable passage all the way. They will not stay long with us, as they are in a hurry to reach their destination. My brother made us a brief address in English in the church yesterday.

Our audiences are good once more. They always are, I am thankful to say, except during the summer, when the brethren are nearly all absent from town, or sick. As for strangers, we can scarcely expect them to come to services when the weather is broiling, and when the church is much like an oven.

Ismail Muchloof, our Tarsus teacher, is to be married this evening in the Mersina Chapel to Remza Deeb, who taught in the girls' school last year. We hope it will be a good match. Our converts in this field do not seem much inclined to marriage. We have, so far as I now recall, but one entire family in the church in Mersina. We have one man whose wife is not a member, and several women whose husbands are not members. There is a woman here, a Protestant, but not a member of our church, whom I married to a young Maronite more than a year ago, who has decided to go with her husband. I advised her very strongly against being married to him, and told her that in such a union there would be many troubles, and that the Word of God forbade Christians to be unequally yoked with unbelievers, and that therefore she could not expect the divine approval in her union with this man. She found to her sorrow that all the troubles I had warned her of very quickly came to her lot, and now, after much abuse and persecution, she has concluded to become a Maronite. One thing seemed for a while to stand in her way; she had a sum of money deposited

with me, and she said she was afraid that if she became a Catholic that I would punish her by keeping the money. And she was afraid to take it out of my hands for fear her husband would appropriate it. I told her that if she became the Pope of Rome I would not think of withholding from her anything intrusted to me. She was greatly embarrassed to learn that I had been advised of her want of confidence in my honesty.

The schools are very good this year. I think better than they have been since I first saw Mersina in the fall of 1890. Both ladies have their hands full. M. Nasib Jebbour and Hanna Bolad are giving great satisfaction, I believe, in the boys' school. It is indeed a great comfort and satisfaction to have faithful helpers. At present the Tarsus Mission is not a little cause for thanksgiving in this respect. The school is good; just about as it was last year. Had we another teacher, and especially a more scholarly one, we could have a very large attendance. But the teacher we have is faithful and he has all he can do.

Yusuf is very zealous in his work, and he seems to have the right spirit; and there appears to be evidence of the divine blessing on his work.

Next Sabbath we expect to dispense the Lord's Supper in Tarsus. I hope Doctor Metheny and my brother may both be with me in the services there. I do not know whether there will be applicants for membership. I hope there may be some. I have heard Yusuf preach twice recently, and he preaches well. I think his words have much more effect than any foreigner's could have. We have appointed the Sabbath following the week of prayer for our Mersina communion. There will be, I think, at least three candidates for membership.

At this point Mr. Dodds repeats the story told in Dr. Metheny's letter of their

hospitable reception at Karadash, and then adds: When I left Karadash on Monday Mr. Sarandi accompanied me to Adana. We stopped at noon for dinner at a "Chiftlik" which he owns, about half way between Karadash and Adana. He took me to his home in the latter place, and insisted that I should lodge there. Although I could not do so, I was glad to find so kind a friend.

While in Karadash quite a number of people gathered every night to talk with us. It gave us an excellent opportunity for presenting our views. There were in the gatherings Moslems, Greeks, Fellaheen and Catholics. Every night there was a diligent searching of the Scriptures. Some used the Turkish Bible, some the Greek, and some the Arabic. It was a refreshing sight, and a delightful sound to hear the leaves rustling as passages were being looked for. During the day Philip, our teacher, and I went among the Fellaheen, and read and talked with them in their homes, or in their shops. I cannot tell how many we reached in this way, but certainly very many.

Doctor Metheny was not able to stay longer than one day. But he did much good, I trust, during that one day. Great numbers came to him to be healed, and he taught them of Christ. A great impression was made on them by his emphasizing the fact that it is God's blessing alone that can make the medicine effective to heal, and by his praying publicly for the blessing to be given. One man said to me, "That doctrine and that kind of a doctor on my head," *i. e.*, I accept it with all my heart.

NEW HEBRIDES.—The Melbourne correspondent of the *British Weekly*, writing under date October 11, 1899, says, in regard to the report that a missionary had been murdered on Tanna: "Yesterday, H. M. S. Wallaroo returned from the New Hebrides to Sydney, and brought full

details. Bluejackets and marines from the Wallaroo and from the French gun-boat Euro had landed on the east coast of Tanna to punish the natives involved in the attack upon the station of a Norwegian trader named Nystrom. There they learned that the Rev. Frank H. L. Paton had been attacked at the northern end of Tanna. Steaming north, they landed a force at that point also. In the emergency, they made the landing at night by aid of a search-light. It turned out that, at the invitation of a chief, Mr. Paton had gone inland to a village belonging to a savage tribe. There he and his companions were shot at. Mr. Paton managed to escape, but the teacher who was with him was wounded fatally. The bluejackets and marines, as usual, 'destroyed the village;' but the culprits were not found. Of course, the whole thing emphasizes over again the crime of allowing traders and others to supply natives with arms and drink.

"It is good to know that 'the officers of the Wallaroo state that, as a result of the work of the Presbyterian missionaries on the New Hebrides, English is being spoken over nearly the whole group.'"

AFRICA.—The Rev. A. B. Fisher, who is laboring in the kingdom of Bunyoro, to the north of Uganda, gives a wonderful account of the change which has taken place there, although the missionary force is so very small. The young king Josiah, who is just twelve years old, his sister, and eight others were recently baptized. "Human sacrifice is now a thing of the past, although three months ago common. Close to our church at Kawola may still be seen the holes into which the victims were thrown. At Kabarega's old capital, burning (that the smoke from the human flesh may propitiate the devil) and extracting the teeth in the lower jaw are very common; but little king Josiah and the Christian converts have joined me against these and all other horrible

customs. A few days ago I caught a woman who had just fired an arrow with a blunt iron shaft at her little girl's forehead, that she might bleed her and drive out the devil. I am now treating the little creature for skull fracture. How hard the devil comes down on these little mites! But their cry has gone up. The young king has spent all his taxes in buying New Testaments for his people, who have learned to read very quickly. I feel, on putting one of these silent missionaries into their hands, that God is going to speak directly to their dark souls. A young prince last Sabbath publicly burnt his gods and charms opposite the church, and five others have followed his noble example. In December, 1895, when I visited Kawola, itinerating, I told a young fellow called Fatki ('guncap,' on account of his fire and energy), about Jesus, and gave him a reading-sheet. God spoke to that boy's soul. I never saw him again until I met him here recently. He is now my right hand. With his burnt face and toothless lower jaw, he stands out before his dark countrymen, and lets them have the gospel straight from the heart, while the tears come down my face with joy."—*Missionary Record*.

SOUTH AMERICA.—The heart of South America is an immense region of over 2,500,000 square miles in area, and with a population of heathen or semi-heathen aborigines numbering about 8,000,000. For the past ten years our missionaries have been working in the Northern Chaco, a small section of this great region. The Northern Chaco is 72,000 square miles in area, and contains a population of about 30,000 aborigines. The place is not suitable for European settlers; the native population is kept low by the fearful practice of infanticide, while superstition and barbarism keep them continually migratory. The hope of the country is the transformation of the natives into a settled industrious peasantry. At last

the firstfruits of most devoted missionary toil among these sunken Indians have appeared. In June last, to our great joy, Bishop Stirling baptized Philip and James, the firstfruits of the Chaco for Christ. Some twenty more are being carefully watched, tested, and prepared for baptism, the public declaration of their faith in Christ, and in Him alone, as the Saviour of men. These Indians, joined by others less decided, hold prayer-meetings initiated by themselves, and indicating a very earnest spirit. The power of the Holy Ghost is markedly present in this little Christian Church, and it is full of promise for the future. We feel certain that, under God, this Indian Church will become a power in the center of this continent. A strong, practical missionary spirit is shown by the converts, and we look to them to be the main channels of the gospel message to the surrounding barbarous heathen tribes. They have built a church, simple but serviceable, and some of them are very active servants of our Divine Master.—*South American Magazine.*

AT HOME.

BROOKLYN, N. Y.—We had our communion services on November 12th, Rev. F. M. Foster, Ph. D., assisting. Forty-seven communed. We had three accessions—Miss Maggie Henry, of the Irish Presbyterian Church, Miss Agnes Wilson, of the United Presbyterian Church, and Miss Edith Hamilton, by profession. Dr. Foster has many friends in our congregation, and his presence and help was an inspiration. W. McLEOD GEORGE.

NEW YORK.—The Convention held in New York, December 5, 6 and 7, 1899, to discuss the Christian principles of civil government was in many respects a most successful gathering. Dr. H. H. George and his wife labored with untiring zeal and devotedness in making preparations for

the Conference, and not without visible results. The discourses of the Field Secretary, in the pulpits that offered him their hospitality, were forcible and impressive presentations of timely and important truths.

The attendance was not large, though at the closing session the auditorium of the Broadway Tabernacle was fairly well filled. Even the city pastors who signed the call and seemed to take an interest in the proposal to hold such a conference were not present with a few exceptions. Dr. D. J. Burrell, of the Collegiate Reformed Church, in introducing his address on the Sabbath, expressed regret that he had not been able to attend any of the previous sessions owing to his being called out of town, and Dr. C. E. Jefferson, pastor of the congregation in whose building the meetings were held, avowed himself in hearty sympathy with the objects of the Conference.

As the papers are to be published in pamphlet form for preservation, it is not necessary to give even an outline of their contents. The Conference was opened with an admirable address by the President of the National Reform Association, Rev. S. F. Scovel, D.D., LL.D., of Wooster University, O., on "Our National Religion as Foundation for Teaching in our Schools;" and then followed a clear and concise address on the "Kingship of Christ," by Dr. T. P. Stevenson.

The addresses on the "Purity Movement" the following morning were slightly hysterical and better suited for a popular gathering in the interests of rescue work than a meeting convened for the discussion of great principles. But at the same time they revealed an evil in society for which there is only one remedy, and that is the gospel of Christ sending forth its influences aggressively from the pulpit and the holy lives of its professors. Societies that are seeking to lift up the fallen and help

them back into the path of purity deserve the support of the church. At the close of this session Bishop Walters, of Jersey City, read a paper on the "Problem of Lynch Law," which showed an intimate acquaintance with a condition of lawlessness and barbarism in some of the Southern States that threaten the stability of this commonwealth. It was listened to with the closest attention and touched many hearts.

In the afternoon Rev. W. J. Wishart, of Allegheny, Pa., delivered an address on the "Quickening of Public Conscience" that thrilled his audience. The burden of his message was that the existence of social infidelities and immoralities in society is due to the indifference of the people who are "willing to have it so," and that their removal awaits the power of an awakened Christianity. He was followed by Bishop Wm. C. Doane, D. D., of Albany, N. Y., who read a well-written paper on "Marriage and Divorce," which will repay careful study.

Thursday morning session was devoted to the discussion of various topics. Prof. D. B. Willson, of the Theological Seminary, Allegheny, Pa., spoke on "Our New Possessions—What Shall We Make of Them?" He insisted that the transfer of islands in the Atlantic and Pacific from the control of Spain to that of the United States is the doing of the Mediator, that they are to be regarded as a sacred trust for which this nation will be held responsible, and that loyalty to this trust demands that America shall give them the gospel and all the blessings of Christian civilization. The address of Dr. R. C. Wylie, of Wilkinsburg, Pa., on the "Christian Principles of National Fundamental Law," was the clearest presentation of this subject we have ever heard, and ought to be printed as a tract for wider circulation than the full report is likely to obtain. In speaking on the "Liquor Traffic Before the

Throne of Christ," Dr. C. A. Dixon, of Brooklyn, did not wander from his theme. With him the question is not what men think of the saloon, but what Christ thinks of it, or in other words, how it appears when looked at in the light of His throne of righteousness, purity and love.

In the afternoon Dr. D. J. Burrell, of New York, and Rev. J. M. Foster, of Boston, Mass., addressed the Convention on the Sabbath question.

The last session was occupied with the consideration of seven-day journalism. Fifteen-minute addresses by six leading men, representing the American pulpit and societies organized and at work in defence of Sabbath observance and social purity, told the story of its immorality and destructiveness in a way that must have carried dismay into the camp of the enemy. During the discussion there sat near the center of the house a man with a pale face and an air of consuming self-importance. At a business meeting before the opening of the Convention he had asked permission, as a journalist, to present his side of the case, and told in a rambling way an old newspaper story that had not the slightest bearing on the question. When Dr. McAllister said, at the beginning of his speech, that he made a difference between Sunday newspapers, Sir Oracle clapped his hands. But when the Doctor went on to say that he condemned them all, not because of salacious matter that so often sullied their columns, but on the broad ground that they were issued in open violation of the laws of Christian morality and the kingly authority of Jesus Christ, the hands moved not and the face took on a ghastlier hue.

No clearer proof is needed that the Convention was a success than the silence of the newspapers. Approving comment was not to be looked for in the editorial columns of papers that have no regard for the

law of God, and are wholly governed in their utterances by a desire for popular applause and worldly gain. But the New York dailies have not said one word, so far as we have seen, in opposition to the reform measures, discussed and acted on at this Conference, either because they are destitute of moral courage or for fear of giving prominence to a movement that foreshadows the overthrow of seven-day journalism.

All the sessions of the Conference were opened with devotional exercises. Prof. John Adams conducted the music, and the result was good congregational singing of the Bible Psalms.

At the close of the Convention the following resolutions were adopted without a dissenting voice :

This convention of citizens has assembled under the auspices of the National Reform Association, and at the promptings of a disinterested patriotism. The questions which it has been called to discuss are of the utmost gravity, being connected with the doctrine of the Christian state, and affecting the priceless civil heritage bequeathed to us by our forefathers. Convinced that it is owing to a gracious Providence that our country has been prospered during its history, realizing that the social and political outlook reveals coming conflict between the Christian and anti-Christian elements in our population, and with a keen sense of national shortcomings, of the loss of public virtue, and of the nation's responsibility to God for regulating all its affairs according to the divine will, we hereby set forth our witness concerning the great moral and reform issues which are at stake.

Resolved, 1. That all the various reform movements which plead for and merit our support, since they involve moral considerations, find a satisfactory basis only in the moral laws of the Christian religion. Past

defeats and short-lived victories teach that the recognition by the nation of the law of Christ as King of kings underlies the whole range of reform, and that until the national conscience intelligently accepts this moral standard as supreme there can be no substantial or final results on the side of truth and right in their strife with the secular principles and sinful practices which boast their defiant supremacy in our midst.

2. That in the application of the law of Christ for national life, and according to the American theory of the relation of the state to religion, it is the right and duty of the state to teach morality enforced by Christian principles, in the public schools, in order to prepare the citizen for the responsibility of citizenship. We are gratified to know that the drift toward secularism in our schools has been in goodly measure checked, and that the Bible holds its place in the schools of nearly every State of the Union, and is sustained by many States by constitutional or statute law, or judicial decisions, as well by public sentiment. We declare our purpose to maintain our public school system against the assaults of secularism on the one hand, and all the ecclesiastical encroachments on the other, and will labor to secure the reversal of adverse decisions, and the enactment of laws protecting the Christian unsectarian character of our public education in all States where such laws do not now exist.

3. That we recognize in the legalized liquor traffic one of the most destructive evils of our times, since it is a fruitful source of poverty, crime, domestic unhappiness and corruption in politics. We hold that the evil should be prohibited by law. We protest against the interpretation by the Administration of the recent enactment concerning the army canteen as contrary to the manifest intention of Congress and

detrimental to the best interests of the army, and we call upon Congress by additional legislation to correct the error into which the Administration has fallen.

4. That as the Sabbath was made for man in all the relations of his life on earth, it is no less essential to the welfare of the state than to the welfare of the individual, the family and the Church; and that this Convention earnestly call upon individual Christians, heads of families, churches and civil authorities, in their appropriate spheres and by all suitable methods to guard and maintain the Sabbath day.

5. That one of the most insidious and dangerous foes of the family in the life of the individual, the family, the Church and the state is the seven-day journalism with which our land, more than any other portion of the earth, is cursed; and that it is the present imperative duty of our Christian citizens and the American churches to unite in a determined effort to render our land as free as is Great Britain from this acknowledged evil.

On the Sabbath preceding this Convention Dr. F. M. Foster, pastor of Third Reformed Presbyterian Church, preached on "Who Rules this Nation?" The *Sun*, in its Monday issue, thus reports his sermon:

Does the devil, man, or God rule this nation? If it be the devil, let us serve him. Let us cease objecting to the vileness and wickedness of his reign. As royal subjects, let us join in his crusade against righteousness, against Sabbath-keeping, against morality, against honesty, against truth. Let us become liars as he is, and exalt the vilest men to high places. Let us bow in humility to his law, rejoice as he destroys the church, and causes men to rise up against each the other until "blood toucheth blood." Let us join him in licensing vice, in ruining our children, in causing the tide of iniquity to rise until all righteous-

ness is drowned in the deluge of wickedness.

If man rules of right, then submit to him. Cease objecting to his laws which send the mails on the Lord's day; which make divorce easy in three-fourths of the States; which, in some cities, license immorality; which establish the liquor traffic by law; which dethrone God, and enslave men! Why object, if man justly rules? Why not follow the theory to its conclusion and allow the Mormons to have as many wives as they wish; the South to have slavery; Spain to starve the Cubans; the Indian to burn his children, and the demon father to sell his daughter to a life of shame? Why object, if man rules, and men want to do these things? If men rule, it is but a question of what men want, and what, if enough think their way, they will have. Are we ready for such conclusion?

There is but a third position left, if God rules and reigns. If He be recognized as the ruler, He will promulgate righteous laws; execute judgment and justice, destroy vice and sin, espouse the cause of the poor and needy. He will cause peace and truth to flourish, and His benediction shall rest upon all. He will lead upward to heaven, not downward to hell. The Lord reigneth: let the people tremble. He blesses them who peacefully submit to His authority. He waits patiently on those who reject Him. If they persist, He will finally break them with a rod of iron. Just now, Satan and men are seeking to run this government in defiance of the Lord God Almighty, and New York City, with its flaunting vice, its awful wickedness, its hells upon earth, all duly protected by law, are but some of the results.

OAKLAND, CAL.—Will you not rejoice with the Oakland Covenanters, nearly all of whom are Chinese, that souls are being saved? From our standpoint here, the "other sheep," which the Good Shepherd

says He "must bring, and they shall hear His voice," are the Chinese. Some of them He is bringing in now.

In the Oakland Mission another milestone has been passed. Last Sabbath, (Nov. 19, 1899) was Communion Sabbath. Four very promising young men, who know well what they are doing, have been added to the roll of Covenanter Christians. We hope they are sincere disciples of Christ. And if there is joy in heaven over one sinner that repents, will not you rejoice with us when four have "turned to God from idols to serve the living and true God?"

Once again, as too often, I have had to hold the communion without ministerial aid; and perhaps you do not know that preaching to the Chinese, both heathen and Christian, is more difficult than to preach to ordinary Covenanter congregations. The candidates for baptism were formally examined on Friday evening, Elder Fleming, of San Jose, being present to assist. On Saturday evening they were baptized, and on Sabbath evening they sat with the other disciples at the table of the Master and rejoiced in His love. The whole season was a time of joy and gladness. N. R. J.

PHILADELPHIA, PA.—A surprise party was given Rev. J. C. McFeeters at his own home on December 12th. December is the anniversary month of his coming to the Second R. P. Congregation of Philadelphia, and this year he completes eleven years of service here. The ladies of the congregation presented the pastor with a token of their love and esteem. Dr. H. H. George, Dr. T. P. Stevenson and Rev. R. C. Montgomery were present, and added to the pleasure of the evening by their encouraging words. H.

STERLING, N. Y.—It is our painful duty, as the only surviving members of the Session of Sterling, N. Y., to chronicle the death of our highly esteemed fellow-elder and co-laborer, Mr. John Hunter.

This sad event occurred at four o'clock, Wednesday morning, November 29, 1899. He was born in Baltimore, Md., May 29, 1828, so that he was just seventy-one years and six months of age on the day of his death.

He was an energetic business man, and by the blessing of God attained to a good degree of worldly prosperity.

He was a conscientious business man, and sought to conduct his affairs in an honorable and Christian manner.

He was regular in attendance upon the worship of God in the home, in the sanctuary, in the prayer meeting, and in the Sabbath school. He was an able teacher and superintendent in the Sabbath school. He was skilled in Bible interpretation. He profited by reading commentaries and by consulting the Lexicon, both of which he was accustomed to do in study of the Sabbath school lesson and the topic for prayer meeting. He had quite an extensive library of good books.

He was a great help in Church courts, whether in Session, Presbytery, or Synod. For years he was the accurate Clerk of Session and faithful Treasurer of Presbytery.

He was liberal in his support of the ordinances of the congregation, and in his contributions to the different schemes of the church and to the various reform movements of the day. He was connected officially with both the seminary and the college of the church, and both these institutions were benefited by his counsel and his pecuniary aid. He was conservative in his views and true to the principles of the Reformed Presbyterian Church.

His final sickness, of four or five weeks' duration, at first appeared as rheumatism, but at last went to his head in the form of congestion of the brain.

The end came rather suddenly, but was very peaceful. He expressed himself as

perfectly resigned to the divine will and as having great peace of mind, not having a single doubt.

Therefore resolved :

I. That by his removal this Session, the congregation, and the whole church have lost a true friend and supporter.

II. That we rejoice that he was given to the church to be to her a true helper for so many years.

III. That we should all aim to imitate his love and faithfulness in the Master's service.

IV. That we spread a copy of these resolutions on our minutes and give a copy to the family, to whom we extend our most cordial sympathy, and forward copy for publication to the *Christian Nation* and also to OLIVE TREES. HUGH DUGAN.

YORK, N. Y.—Mr. George G. Barnum, who died in Los Angeles, Cal., October 1, 1899, "was born in Danbury, Conn., March 19, 1817. In the spring of 1842 he came from New York to Buffalo. He was married in the same year to Miss Eleanor Findley, of Albany, N. Y. He was the principal support of the congregation of the Reformed Presbyterian Church in Buffalo, of which he was a member. He was a member of seven historical societies, and for thirteen years held the position of librarian and treasurer of the Buffalo Historical Society. He was an ardent Covenanter from childhood, and was glad to spend and be spent for the cause."

From the above facts and dates it will be seen that Mr. Barnum had reached a good old age. He could remember distinctly attending, when a boy in Newburg, the reception given to Lafayette during his last visit to America, now three-quarters of a century ago. Indeed, he had outlived nearly all his early associates. Often, in relating an incident connected with some friend of former days, he would end by telling that the friend was now dead, and

then he would further say, "And they are all dead but me." Many of the experiences of his life were sad, though by divine grace he never allowed them to deprive his disposition of the most genuine sweetness and cheerfulness. A few years before his death his only remaining daughter requested him to write an autobiography which she might have to remember him by when gone. He did so, but just when he finished it his daughter herself died. Of his immediate family his wife and five children preceded him to the grave, leaving him only two sons. Of him it could have been said with deep and tender truthfulness,

"The mossy marbles rest
On the lips that he hath prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb."

Mr. Barnum was in the truest sense of the words, a rare man. For instance, if he were asked for his autograph, as he was known to have been asked different times, he would write his name, and then along with it, and addressed to the friend asking the favor, a verse of a psalm in meter. A favorite verse was the first of the twentieth psalm. He was an ardent lover of flowers, took great delight in travel, spent much time in reading, took great pleasure in historical research, was unusually familiar with the Bible, and found a real fascination in the fellowship of his brethren in the Church. The originality of his character, moreover, was constantly manifesting itself in some fitting kindness. As a result, scores of his many friends have tasty mementos which will make it impossible for them to forget him.

His originality appeared also in his religion, which after all is not strange when we remember that his religion mingled in the details of his daily life. Once, while

eating supper in the home of an acquaintance with a number of quite prominent men, one of them, for some reason, began to discuss David, and to make the claim that his character was such as to render his psalms unfit for use. Mr. Barnum, being a guest, was anxious not to give offence, yet felt he must say something. This was what he said: "And yet he was the man after God's own heart." It is needless to say that the theme of conversation immediately changed.

Though strict in his views and free in uttering what he believed to be the truth, he rarely, if ever, gave offence. The reason was that he had in his heart at all times the love of Christ. This indeed is one of the most valuable lessons of his life—the possibility of witnessing fully for Christ in season and out of season and yet not giving offence. His faith was strong like the prophets of old, yet a faith that worked by love. He was also willing to make sacrifices, if need be, for the truth. He once went to jail, from which, however, he was almost immediately

released, by paying a fine rather than violate his conscience by sitting on a jury. He succeeded, against considerable opposition, while Secretary of the Buffalo Historical Society, in having a large painting of the "Battle of Drumclog" placed in one of the society's halls. He gave liberally of his means to the support of the church, especially in late years to York Congregation, of which he was a member. His last work, as is well known by many, was the preparation of an album of autographs of the ministers and missionaries of the Covenanter Church.

His death was caused by acute indigestion and heart trouble. His end was very peaceful, since he had been long prepared for it, having spoken of death at different times as calmly as though it was some pleasant journey. He could appropriate with as great degree of fitness as most persons at least, the words of the aged apostle—"I have fought a good fight, I have finished my course, I have kept the faith."

J. B. G.

Shall a forward movement—an increase of laborers and an increase of contributions—mark the dawn of this new century?

—There is not a man or woman, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—*Dr. McLeod.*

The Board of Foreign Missions call for a physician to serve in China. Why not date the commencement of medical work in Tak Hing from this first year of the 20th century?

MONOGRAPHS.

AWAKENING OF THE HUGUENOTS.

More effectively than for many years past the Huguenot Churches of France are keeping step with the onward march of the Kingdom of God. They play a leading part in the affairs of their own nation. They are giving the Gospel both to their own countrymen and to the heathen. They are the salt of France politically, socially and religiously. They deserve all possible encouragement from Christian people everywhere, but especially from the people of the United States of America.

WHAT DOES PROTESTANTISM STAND FOR IN THE LIFE OF FRANCE?

Pure Art and Clean Literature.—Protestants are foremost in the League organized to resist the domination of letters and art by the fleshly school. A splendid testimony is borne to Protestantism by a certain class of newspapers and magazines which stigmatize all who protest against the debasement of art and literature as *Huguenots*.

Observance of the Sabbath.—Protestants have been the first to establish a society which has for its object to promote a better and more reverent observance of the Lord's Day.

Temperance.—The first and most successful movement was initiated and is being carried on by Protestants. This fact is conceded even by agnostics who are students of social questions.

Justice.—The leaders of the revisionists in the Dreyfus case—Scheurer-Kestner, who originated the movement, de Presensé, a most energetic advocate, and others—have been Protestants. Because of his zealous advocacy of revision, Trurieux is accused of being a Protestant.

WHAT ARE THE PROTESTANTS OF FRANCE DOING?

Foreign Missions.—In Basuto Land, the French Congo, Senegal, Loyalty Islands, Tahiti, Madagascar, the Huguenots are laboring with great success.

Two Bible Societies.—These Societies print and distribute a large number of Bibles and portions of the Bible every year in France, and in heathen lands.

City Missions.—In a number of French cities these out-stations from the Churches are established. Some of them grow into Churches.

Five Societies of Evangelization.—These are united under one "Comité Franco-Américain," with which the Franco-American Committee of Evangelization in this country is co-operating in the present effort to enlist Christian people in the United States in the work of giving the Gospel to France.

Work among the Soldiers, with Soldiers' Clubs in the principal cities of France.

Work in Prisons and among discharged prisoners.

Work among Apprentices, both boys and girls. *Young Men's and Young Women's Christian Associations.*

Homes of all kinds, for the blind, the deaf and dumb, the incurable, the aged; Reformatories; the John Bost homes, one of the finest of Protestant institutions.

Protestants also publish a number of weekly and monthly *papers and magazines* and *one daily paper*, and sustain *two Religious Tract Societies.*

WHAT HAVE THE REFORMED CHURCHES OF FRANCE ACCOMPLISHED DURING THE PAST TEN YEARS?

Pastors and evangelists have been sent out: in the North of France 7, in the West 9, in the Centre 4, in the vicinity of Paris

5; 25 in all, and each one stands for a new church planted.

As a result of preaching done in the summer of 1898 in a village of Central France, petitions have come in from five neighboring villages, each petition signed by from 250 to 400 persons, asking for Protestant services. This means an opportunity for the establishment of five new Churches, and this is but one instance of the many encouraging results of the work.

The Evangelical Churches of France have, as far as their means permitted, entered every open door and responded to every appeal of their countrymen, besides keeping up their splendid Foreign Missions and the many institutions of which mention has been made.

WHY OUGHT THE HUGUENOTS TO EVANGELIZE FRANCE?

Because France needs the Gospel.

The Gospel is the hope of the French Republic.

Roman Catholics associate invariably with Imperialists and Royalists. A great number of educated people revolt from Rome, and the revolt spreads to many classes of people. Having been always taught that Romanism was the only and exclusive form of Christianity, they become atheists when they leave the Papal Church. It is a dire alternative. But they know of no purer form of Christianity in which they can take refuge when they find their old faith untenable. They sorely need to be apprised of the simplicity of Jesus Christ that they may find rest for their souls.

France Desires the Gospel.—Celebrated men have become Protestant: Jules Favre, the great statesman; Professeur Rossew St. Hilaire, a member of the Institute of France; Admiral Baudin; Henri Taine, the famous historian and littérateur, who, nearing the end of life, specially requested

that a Protestant pastor should officiate at his funeral.

Many priests also leave the Church. Some come under Protestant influence. The Reformed Churches maintain two houses for the reception and shelter of priests who give up Romanism.

Reformed Christianity has no task of proselyting to do, no closed doors to knock at. Petitions have come from fifteen departments of France asking for the planting of Protestant Churches. The Protestant ministers never attack the Church of Rome, nor do they permit the people in their presence to denounce their Church or their priests; although toward Church and priests there is found a widespread feeling of disaffection amounting in many cases to hatred.

Frenchmen can best give the Gospel to their own countrymen, and can present it most successfully through organized Church life and evangelistic work.

The best openings at present are in the rural districts. Mission halls and disconnected services bring but few lasting results. The people are ignorant; they must be educated. They need a preacher to instruct them and build them up in their most holy faith after they are converted; to baptize and teach their children, to bury their dead, to help and comfort them. They need the fellowship of an organization in order the better to resist the pressure of unfriendly feeling which surrounds them. Churches thus planted are a leaven which spreads through the surrounding district and is a steadily growing influence for good.

OUGHT AMERICA TO HELP FRANCE?

For many reasons, yes.

Help from America is most acceptable.—Political relations in the past with the two other great Protestant nations have made extensive relations with Great Britain and Germany impracticable. But the United

States of America and France are historically in friendly relations. No covert designs are suspected beneath help extended by America. France gave men, arms and money—and Lafayette—to aid America in her struggle for independence. There is also sympathy between the two peoples as Republics. Let the Great Western Protestant Republic give France the Gospel which can alone make men capable of sustaining a government “of the people, by the people, and for the people.” France contributed to America one of the most valuable elements in her composite population when the fleeing Huguenots brought their Christian faith, their love of freedom, and their skill in agriculture, manufactures and commerce to her sheltering shores.

Being only 600,000 in a population of nearly 40,000,000, the French Protestants cannot possibly overtake the demands of this great work. They are already giving all but two per cent. of what is expended for the Protestant propaganda in France.

France has now and will continue to have an influence on America through her arts and literature, and through her relations with American youth who pursue studies in France. Help French Protestants to make their nation a source of good and not of evil influence.

Pastor Jean E. Knatz is the accredited representative in this country of the Evangelical Churches of France. All correspondence respecting engagements for Pastor Knatz should be addressed to

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New York.

FIRST IMPRESSIONS OF CHINA.

It is but twelve days since we reached China, and yet so different is life here from that in America, so different from what one has been able to conceive from men or

books, so evident even on the surface are many problems, that one feels tempted to write pages of his first vivid impressions. The cheapness of man is one of the deepest of these. The feeling almost of horror which comes over one who is ushered off the boat into a jinrichsha on the bund in Shanghai and takes a man for his horse, and sees them on every side taking the place of beasts of burden, electricity and steam, is intensified by every hour spent here. Three cents a day for food is luxury. An unspeakable sadness comes over one as he looks upon thousands and thousands, a countless, crushing, ceaseless throng of beings meant to be in God's image and with eternal destinies, forced into lives such as we find here on every hand.

Intimately connected with this, and equally evident, is the poverty of the masses of China. A Chinese city is a sea of hovels. The common currency of the realm is the “cash,” 1,800 of which are not equal to a dollar. It was a common sight when at Nankin to see people out hunting snails for food, or scouring fields for grass for fuel. And yet China might be rich. Thousands starve while countless acres of fertile land lie in graveyards. It is said the dead occupy more land than the living.

I have met six different audiences of students since my arrival. They impressed me as being in appearance and intelligence fully the equal of the students in America. We should get out of our mind at once the idea that the Chinese are an inferior people. When China is once freed from her thralldom of centuries, she will be behind no country in her contributions to the world's advancement.

By a series of providences that left no doubt in one's mind that he was following God's guidance, we were able to sail in October. While very rough, the voyage was one to be remembered. A number of us met in the mornings for the reading of

Andrew Murray's "Ministry of Intercession," and each evening, for most of the voyage, meetings were held for the sailors. These meetings were blessed of God. One of the sailors was a university graduate, and had taken two years in a law school. He had become dissipated, had been sent away from home, and was working on the boat for ten dollars a month. He was reclaimed.

A day in Tokyo gave us an opportunity to visit the two association buildings in that city. The city building is the handsome home of one of the best associations in the Orient. The university building, a beautiful structure of Japanese architecture on a commanding site near the Imperial University, was dedicated but a few days before our arrival. Swift and Miller have builded well. It is probable that the association is not more favorably known in any land than in Japan.

The days have been full but delightful since reaching here. There was a meeting at St. John's College at Shanghai the first day, and the first week a college conference conducted by Lewis and myself, at Nankin, the old capital of the Empire, about thirty hours' sail from Shanghai. The conference had an average attendance of about two hundred. There were fifteen regularly registered delegates from nine of the eighteen provinces of the Empire. Among the results of the conference worthy of note were—

1. The only institution represented without an association has agreed to organize.
2. One hundred and thirty-six agreed to keep the Morning Watch.
3. Eighty-nine subscribers were secured for the "Intercollegian."
4. The Bible study work in individual institutions was launched.
5. Christian leaders testified to a spiritual uplift.

Conferences are to be held in the near future at Shanghai and Foochow. The

colleges are now the fields easiest of access and greatest opportunity, but the association movement here is not blind to the terrible needs of the cities.

May I request special prayer—1. That associations may be organized for the thousands of much-tempted young men in the great ports of Shanghai and Hong Kong. 2. That God may guide in the immediate political future of China. 3. That we may be given free access to all the government institutions of the Empire.—
F. S. BROCKMAN, in *Foreign Mail*.

GLIMPSES OF CITY MISSION WORK.*

It has been said that the Turks carefully collect any scrap of paper, because the name of God may be written upon it. For the same reason humanity in every form should be precious to us. No other means is so potent in uplifting the downtrodden, in bringing sinners to a knowledge of their Saviour than love—love that comes from God himself. He who steps coldly by the sinful, sick and sorrowing with no feeling of yearning tenderness, no desire to uplift them, has missed one of the deep secrets of life and one bringing the greatest joy.

Without this divine passion for souls any effort in mission work will not be productive of the greatest good. Almost intuitively the needy one feels the contrast between the lover of souls and he who is impelled by a sense of duty or some other motive less worthy.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it *profiteth me nothing.*"

But other qualifications are necessary to one who would work for Christ, and one of the most important of them is a deep and practical knowledge of the Bible. Many

* Read at Young People's Convention of Iowa Presbytery at Morning Sun, Iowa, Aug. 15, 1899, and published by request.

an earnest soul has often been puzzled in an attempt to do personal work by not knowing what to say next. Argument is worse than useless, persuasion is oftentimes powerless, but "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." For example, a man may propose to be believe that God is too good to condemn anyone, and by dwelling cheerfully upon the love of God his belief is only strengthened, or he may be convicted of sin to such a degree that he believes he is past redemption, and if the right message is not given he will continue in despair. And although at times the right words may be said, the worker is unable to quote the chapter and verse where they are found and to point them out to the one needing help, and thus a feeling of vagueness is left, so that the impression fades away. But the skillful worker avoids all of these errors, and first finding the *need* of the Saviour sends home with power the message directly from God. Time and space forbid us to amplify on this point, but we wish to impress the necessity of a practical working knowledge of the Bible, that will cover the many and varied needs of man.

But we must avoid trusting *wholly* to a method or system of work. No plan of action can be laid out and absolutely followed. One needs constantly and earnestly to seek the baptism of the Holy Spirit. Without this he cannot but shudder at the importance of dealing with an immortal soul, but by laying the work before God and trusting wholly to His guidance he does not even need to carry the responsibility of the work. To one who is thus equipped a door of service is opened, a door that no man shut. To those of us whose lives

have been confined to this part of the world, at a distance from the great center of life and trade, the stories of crime and suffering seem more like a dream, and the first glimpse of reality makes the impression most vivid. Men struggling for mere physical existence, without apparently one thought of the spiritual; tempters lying in wait for innocent victims who shall go to a fate worse than death; enticers who are dealing with the fiery liquid that yearly sends it thousands to a drunkard's hell; politicians who, regardless of the common weal or woe, are generally seeking personal advantage and advancement, all of these components which go to make up a modern Sodom. In such environment there is truly room for work. But there is a brighter side. God is in His Heaven. Humanity everywhere possesses common traits and feelings. Man, in spite of outward indifference, longs for something better—has a hope of a blessed immortality. It is astonishing how seldom the lowest and most degraded will repulse one who goes to them with love and longing. The topic of salvation never becomes old—the seed is sown, and God takes care of the harvest. The very poverty and distress of the multitude opens the door. Each one has his own peculiar tale of suffering to impart, and, in turn, is glad to receive what help and comfort can be given.

It was our privilege to meet a young woman who is actively engaged in work among the fallen and outcasts of society. She had lived so close to her Lord that she partook of His love for them. In speaking of these girls she said:—"Just think how much the Lord loves them." How may they be better described than in Scriptural language: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none saith, Restore." And then the appeal: "Who

among you will give ear to this? Who will hearken and hear for the time to come?" Here especially is a door open for work that few have cared to enter; it may be because of fear, for the sake of reputation, or from a sense of repulsion. But those who have never tested God's Word do not know the joy of the promise fulfilled. "I send you forth as sheep among wolves and nothing shall by any means harm you." This earnest worker herself said that in all her work in one of the worst parts of the city no one had offered to molest her, while if one went from mere curiosity no power could save her. Then why do we shirk from this work? God does not love us more than these because we have been placed under favorable circumstances when little temptation has come to us. Shall we stand aloof and thank Him that we are better than they? Have we ever stopped to think where we might be had we been placed under the force of circumstances, or what seemed to be a choice between starvation or sin? Shall our censure be more severe than that of Our Lord, who said: "Neither do I condemn thee; go and sin no more." These victims are evidence that the glamour of sin does not totally harden. Their hearts will often soften yet at the memory of a mother and a mother's prayer, and they will listen to the story of Christ's love and long for a better life. These are but a few glimpses of the preparation and work that are being carried on in some of our large cities. Much might be said on each subject mentioned, but the especial call for each one of us is "Lord, what wilt Thou have me to do?" We are not chosen as soldiers of the Cross in order that our generals may do all of the fighting. We are ambassadors of God's love, commissioned to carry it to others, and when we are called to give account will we not be held responsible if we have

not done our part? "He that winneth souls is wise." ESTHER L. SAMSON.

* FEMALE EVANGELISTS.

Shortly before the ascension of our Lord He issued His last and great commission. In the Revised Bible it is translated thus: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." It was given to the eleven apostles and through them, as representatives, to the Church or the whole body of believers in all the ages—the body of which He is the divine head.

This mediatorial commission is authoritative; it is the command of a king and prefaced by His own declaration, "All authority hath been given unto Me in heaven and on earth."

As the commission is given to His Church, she is a missionary society. And as He came to destroy the kingdom of Satan and to establish His own divine kingdom and save the world, this duty, under His leadership, devolves upon the whole Christian Church in all lands. What a glorious work our Lord gives His people to do! And "this honor is to all His saints."

Sisters in Christ, I am here to-night to encourage you and to help you in your missionary work. In it you are co-workers with Him and doing what you can to hasten the coming of the reign of righteousness and peace, the long hoped-for golden age of the world. The divinely appointed agency by which this is to be brought about is the Gospel—the glad tidings of salvation offered to all peoples on earth, and the same Gospel that was preached by the apostles, of whom Paul was the greatest and among all missionaries the finest model.

* Spoken by invitation before the Women's Missionary Society of Chester Street M. E. Church, Oakland, Cal.

This Gospel that you Christian women are helping to disseminate, if obeyed, would save the world. Working in behalf of missions implies on the part of the workers the belief of at least the following truths: That all the peoples of the world need salvation and may be saved by the Gospel; that we all, as Christians, or members of the Church, are our brother's keeper, or that the Golden Rule is our guide. Even unbelievers can see that this would soon bring the golden age on earth. Every man is our brother; every woman is your sister. No man is so guilty, or so low down, or of whatever nationality, as to be passed by; and no woman of whatever class or condition is so lost or so far from God as to be unworthy of your most anxious efforts to save; and that when as friends of missions we work for the salvation of the distant peoples of earth we should not pass by the heathen at home or everywhere around us. Perhaps there is more truth in the old adage, "Charity begins at home," than we have supposed.

May I, an old Presbyterian, commend you good women of the M. E. Church for what you are doing for the Master and for the spread of His Gospel and the salvation of souls?

Let me call attention to a few additional truths and facts:

Jesus, when on earth, honored women, He called them to be His disciples. Some of them were permitted to be with Him and minister to Him as He went from place to place on His errands of mercy during all the years of His public ministry. They were helpers to Him in His public work. As the Son of Man had not where to lay His head, the good women smoothed the path of life for Him who lived only for others. They had their reward as loving servants while they continued with the loving Master; and now in robes of white they walk with their glorified Redeemer on

the banks of the river of life and beneath the shade of the trees of life.

Some of His women disciples became evangelists. Philip, the evangelist, had four daughters who did prophesy, that is, under the influences of the Spirit they became religious teachers or preachers of the Gospel. They were not ordained to the office of the ministry, with power to be rulers or to administer the ordinances of baptism and the Lord's Supper, but only to be evangelists, that is, preachers but not ministers. How many more besides these four sisters were permitted to be evangelists we are not informed. And now, why may not well-educated women, endowed by the Holy Spirit as well as approved by the Church, be authorized to preach the Gospel? None, however, should take this honor upon themselves without regular appointment by the officers of the Church, Christ's servants acting in His name.

Ours is woman's age. The millennial kingdom of Christ cannot be very far distant when so many Christian women, especially in English-speaking lands, are doing so much for the cause of missions. Among all the evangelical churches of said lands there are thousands of women's missionary societies and all having the same glorious end in view, the bringing of the nations to Christ. How great and how good a work they are doing and will yet do no one can know except in part. Until the last half-century such work by women was hardly known. What is being done now foreshadows the spread of the Gospel in all lands until all nations shall call Him blessed.

But why should only women organize into missionary societies? Are men excused from similar Christian efforts? Can they free themselves from responsibility and leave the work in the hands of the women? I trow not. Is not the family composed of both males and females? Do not both

men and women constitute the Christian Church? When did the Divine Master ever exempt men from work for missions? And why should the women be willing to do the work and permit the men to be idle?

Besides, as every particular church or congregation, organized and working under one pastor, is, by the law of Christ, a missionary society, composed of both men and women, it is questionable if any other missionary society whatever should be organized at all. The Head of the church has made no provision for it. He may bring good out of evil, but such voluntary missionary societies are evils nevertheless. Will not some great reformer rise up and agitate this question? Agitate until both men and women see the right and in zeal for Christ and His Church rally the hosts of God's elect until a great reformation shall be wrought?

I cannot close without adding this, that, if ours is woman's age, woman's special work is the salvation of woman. How many are the deprivations of the women of pagan lands! notably China and India; and how great their wrongs endured by the hundreds of millions in those vast moral and spiritual wildernesses, can never be known or told. If the Gospel is the salvation of woman, let the millions of women who now enjoy its priceless blessings rise up in the strength of their God-given faith and hope and charity and give the Bible and the Gospel to the wives and mothers and daughters that are perishing in those lands over which hangs, like a pall, the shadow of death. In the vast "regions beyond" there are no greater wants than skilled women physicians, clothed with evangelistic powers. Had I any number of well-qualified daughters having a burning desire to consecrate themselves to the work of medical missionaries, I would gladly give them all up at the call of their Lord.

By you good women what greater and better work can be done? Listen to the plaintive appeal of the suffering and dying millions, and do not grow weary in well-doing until there be heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of Our Lord and of His Christ; and He shall reign for ever and ever." N. R. JOHNSTON.

THE FIRST CHRISTIAN KING AT SANTO, NEW HEBRIDES.

The heathen in Santo have at last woke up to the fact that there is some strange power in a religion that restrains men whom they knew to be bold and fearless, and who far outnumber themselves, from punishing their persecutors.

But a more public and overwhelming proof was at hand. The Christian party arranged for a feast, the special feature of which was to be the crowning of their first Christian Chief or Moli (they had chosen him themselves before our arrival).

The chief-elect—Ta Mala—took charge of the preparations including platforms and tables, and later, yams, taro, breadfruit, bananas, and above all pigs, without which a Santo feast would be considered no feast at all.

Six days before the date fixed the people of Pualapo—our farthest out-station fifty miles away—started on their journey. Most of them had never before been ten miles from their district for fear of enemies; and even then they went fully armed and carried all their food ready cooked, so as to avoid breaking caste by cooking at the fire of a caste lower than their own.

But now they belonged to one common brotherhood, and caste to them was dead. Unarmed, all cooking food at one fire, and treated hospitably at every stage by their fellow-Christians of other tribes, the march to Venua Lava became a peaceful, triumphal procession.

Augmented at every stage, the great crowd arrived at the Head Station. Certainly never before had there been such a gathering on Santo. Not a gun, not a club or spear, was to be seen in the hands of the multitude.

At 3.30 A. M. the school bell rang out and cooking operations commenced. Thirty-two pigs and one goat, with taro, yams, puddings, etc., were soon steaming in the native earth ovens.

By 9 A. M. all were washed, dressed and ready for the ceremony. A huge number of heathen, some from a distance, were present as spectators, including high chiefs in full heathen costume wearing distinctive badges of rank.

I spoke of the setting apart of the first Kings of Israel and the part taken by God's people in the matter—pointing out that we missionaries and teachers came as the messengers of God to them, and not to rule over them in earthly things, and that they did well to elect one to rule over them. I then addressed the chief-elect on his duty to his people and to the cause of Christ, and the people on their duty to their ruler.

Then Ta Mala publicly promised to rule in righteousness, and the people promised to obey him. I then, in the presence of them all, crowned him with a wreath of flowers made by Mrs. Mackenzie, and prayed that God's blessing might rest upon him. The young men thereupon carried him shoulders high, followed by all the people, cheering lustily. The ovens were then opened and the feast began.

The heathen looked on in blank amazement. They could now realize something of the strength of the Christian cause. That happy and well-favored throng was giving the lie direct to the fundamental superstitions of heathenism, that leanness and death immediately seize upon all who break caste and partake of a common

meal.—J. NOBLE MACKENZIE, in *Quarterly Jottings*.

DO YOU KNOW?

1. That all Good Citizenship is worthless unless it takes hold of the practical problems of our national life and solves them by the law of Christ?

2. That the most vital problems of our national life are moral problems, involving the law of the Sabbath and other precepts of the Decalogue?

3. That while you are teaching men to remember the Sabbath day to keep it holy, the United States government, in its mail service, is, every Sabbath day, employing and training 150,000 men and women to break it?

4. That the government runs 15,000 mail trains fifty-two Sabbaths each year, and that the clangor and roar of each of these are the voice of this nation proclaiming, by enactment, that God's law of the Sabbath is not binding?

5. That the States, following the lead of the United States mail service, have chartered the railroads without Sabbath restriction, until, in round numbers, 100,000 freight and passenger trains are every Sabbath grinding God's laws under their wheels?

6. That it is just as great a crime to kill a man by proxy, by authorizing some one to deal out death to him, as to do it in person, and just as wicked to kill a man with legalized poison as with leaden bullets?

7. Do you know that on the statute books of our States there are over forty different sets of divorce laws, which, in their operation, are steadily wrecking the family?

8. Do you know that it is a greater sin to steal from God than man? Yet this nation has robbed God of His holy day, the sacredness of His ordained family institution, the sanctity of His law, and the honor

due Him as the Governor among nations?

9. That a thrust at God's law is a thrust at His throne and an attack on His sovereign rights, which in His jealousy He cannot give to another?

10. That one who prays, "Thy kingdom come, thy will be done on earth as it is in Heaven," should in every possible way labor to bring about the setting up of that kingdom?

11. That a nation cannot be saved, nor the masses socially, without Christ and his salvation, any more than a man can?

12. Do you not know that religion is just as necessary to the state in its realm as it is to the church in its realm?

13. Do you know that all a nation has to do in order to be turned into destruction is to forget God? (Psalm 9: 17.)

14. Do you not know that God has addressed the following words to kings and judges as such? "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord. . . Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little." (Psalm 2: 10-12.)

15. Do you not know that our constitution has no distinct recognition of Christianity in it, and that if we are to preserve our Christian institutions of government our fundamental law must be amended so as to acknowledge the authority of God and Christ and His law?

16. Should not, then, all lovers of humanity, especially all Christian patriots, and very especially all Christian Endeavor good citizens, unite in demanding that this nation put itself in right relation with God, that with His Divine help we may root out all national wrongs, and secure to ourselves and coming generations all our Christian institutions, and the fullest blessing of the nation whose God is the Lord? —*National Reform Leaflet.*

A POWERFUL SERMON.

The following incident, acknowledged by Dr. Newman Hall to be "one of the most interesting" in a long ministry, is culled from his autobiography.

One night Dr. Hall started for Snowdon's summit, in order to witness the sunrise from the top of the mountain. Companies of quarrymen were also gathered early that morning to enjoy the beautiful sight. As they waited, they sang in their Welsh tongue hymns of praise.

"My lord," says Dr. Hall, "roused me early, and I sat on the top of the cairn, that I might enjoy the spectacle undisturbed. No words can describe it—the reddening sky, the first level rays goldening a hundred peaks, the shadow of our mountain slowly creeping over Anglesey, and a score of lakes gleaming in the sunshine. But I was recognized and entreated to descend from my pulpit and preach to about a hundred Welshmen and a dozen Englishmen."

Dr. Hall assented, but only offered prayer. When he had closed he noticed that several of the rough quarrymen were shedding tears.

Two years afterward, while Dr. Hall was on a walking tour near Snowdon, a man driving a cart pulled up and offered him a lift. Dr. Hall says: "I felt it a good opportunity for conversation. He had recognized me, and speaking of that sunrise service, said it resulted in the conversion of fifty people. I said that I had only offered prayer. He said, 'Yes, and as they only spoke Welsh they did not understand a word you said, but the effect was a revival in the village churches near.'"

The power of the preacher's religious consecration was so unmistakable that it uplifted even those who could not understand him.

One of the most beautiful epitaphs ever written is chiseled in white marble on the

grave of a little girl! "A child of whom her playmates said, 'It was easier to be good when she was with us.'"—*Youth's Companion*.

IMPERIALISM.

At the annual meeting of the London Missionary Society, Lord Reay, formerly Lieutenant-Governor of Bombay, said: "There is an Imperialism which is in search of gold, and which looks first of all to countries where gold can be got. That is Imperialism about which I need here say very little. There is another Imperialism, which considers that on this country has been thrown a great trust, a great responsibility as a Christian nation, and that, being a Christian nation, it is its duty wherever its standard is planted to plant also the standard of Christian truth; and, if our empire is to be preserved, if this wonderful empire, more wonderful in many ways than the empire of Rome, is not to enter upon a phase of decay, as all former empires have decayed, because they became too rich and too proud, then it must be because it realizes that it has this great opportunity of witnessing for Christ. If I am asked if I believe in the continuity of our empire, I give as an answer that that entirely depends whether England will remain faithful to spiritual Christianity. We depend entirely on God's blessing, and if that is realized by you, by this Society, and by ever-increasing numbers of our countrymen, and if we realize that no one can shirk his share in that great work of spreading Christianity, then I believe that this empire will go from strength to strength in the name of the Lord."

THE BEST ELEMENTS IN CHURCH HISTORY.

A glance through the history of the centuries renders it very obvious that the best elements in that history are found in the

missionary movements of the Church, not in the so-called holy wars, nor in disputes about doctrines which sometimes have been bitter and fruitless; certainly not in the persecuting zeal which has left so many foul blots upon the Name of Christ, but in the heroic campaigns of Apostles, who, though knowing that bonds and imprisonment and martyrs' deaths awaited them, bore the Gospel into the high places and into the dark places of the heathen world. This lofty and inspiring history of Christian effort was sustained by individuals here and there through the middle ages by Patrick, by Alcuin and Columba. Amid all that is dark in mediæval history, these annals constitute the bright and sunny rifts in the cloud; they savor of the Gospel spirit; they redeem our Christian history from untold scandal.—*Selected*.

A TOKEN FOR GOOD.

At the Hundredth Anniversary of the C. M. Society, Dr. Arthur Lankester told the following incident: "I went out to Landi Kotal to start a dispensary, and I should like to tell you of God's great goodness to me there the first night. I went out and found myself utterly alone, the one non-official, non-military man in the vast British camp. What to do, or where to turn, I knew not, and I wandered about the great camp in the evening. Amongst the great babel of voices I heard one of our good old British hymn tunes, and found my way to a tent from which the sound came. The hymn was finished when I reached the tent, and in a moment I was within, kneeling behind a dozen real Christian British soldiers. What do you think I heard? 'O Lord, send some one to preach the gospel to these poor heathen in the villages round about.' Can you not imagine how my heart was lifted up, and how, all the time I was there, these soldiers and I were together in prayer, they helping me? Within a week I had started a dispensary, and was visiting, day after day, in the villages belonging to the Zakka Khels of the Khyber Pass and the Shinawaris around Landi Kotal."

EDITORIAL NOTES.

—At the Presbyterian Alliance in Washington, D. C., 1899, Dr. Ellenwood, Secretary of Presbyterian Board of Foreign Missions, read a report, from which we take the following paragraph:

8. The Synod of the Reformed Presbyterian Church has selected perhaps the hardest mission field in the world, viz., Northern Syria. It is the home of the pagan Nusairiyeh, whose hearts have been said to be "as hard as their mountain boulders, and their lives as barren as the scrubby undergrowth which struggles for an existence upon their native hills." They resist all foreign faiths and they guard the impenetrable secrets of their own. But since none must be passed by, God has summoned to this incorrigible race the strong faith of this courageous Synod. It had already toughened the fiber of its missionary zeal by years of struggle with peculiar discouragements in the island of Hayti, and was thus prepared for the mountain hamlets of the Nusairiyeh, where it certainly has wrought in no plastic clay, but has chiseled the hard granite of the Lebanon. Whatever the number of Nusairiyan converts may have been, three well-organized churches, with 200 members, have been formed. Four licentiates and nineteen native helpers are employed, and there are ten schools with 500 pupils. Some of the most earnest and self-denying men and women have been numbered in the missionary force; one may be named, Dr. Metheny, the well-known Asia Minor worker. This is the work of a Church which has less than 10,000 communicants, and whose annual contributions for foreign missions average \$2 per capita. If the Presbyterian Church, North, were to contribute at the same rate her annual contributions to foreign missions would be \$1,951,754.

—An intensely interesting letter has been written us by Mr. A. Waldo Stevenson in regard to what he is doing to awaken interest in the work of foreign missions. Classes for the special study of missions have been already organized in some congregations and will be formed in others. It is intended that these classes shall cover the whole world-field, attention being confined this year to the work in China. The C. E. Society of the Eighth Street Church, Pittsburgh, have pledged \$247, which will be largely increased before the end of twelve months. This money is paid in monthly installments at a social meeting in the home of one of the members. "In many cases," says Mr. Stevenson, "it is self-denial money. But the basis of our work is that there can be no self-denial until the tenth has been paid." A recent meeting in Central Allegheny created great enthusiasm and gave promise of good results. On Thanksgiving day and the following Sabbath the matter was presented to Newcastle Congregation, and the burden of every one who spoke was "a co-pastor for that church, but working in the foreign field." And why not? Are there not many congregations that could easily sustain an associate pastor in some land where darkness reigns to-day? We wish Mr. Stevenson good success in his efforts to "secure permanent gifts," in addition to present contributions, "that will insure the support of several additional missionaries."

—OLIVE TREES has received from the young women of the Reformed Presbyterian Church the following contributions towards the salary of their missionary for an eighth year:

Mrs. J. C. Taylor.....	\$ 5.20
E. Craftsbury, Vt.	

Mrs. Jane E. Pitblado.....	\$5.20
Boston, Mass.	
Miss Jennie Torrence.....	3.65
Denison, Kan.	
Miss Maggie E. Atchison.....	3.65
Olathe, Kan.	
L. M. Society, Miller's Run.....	12.50
Mrs. J. H. Kirkpatrick.....	12.50
Utica, O.	

The following contribution has also been received towards the salary of pastors' missionary for a seventh year:

Rev. J. C. Taylor.....	\$10.00
E. Craftsbury, Vt.	

—Last month a letter came in from Mr. S. T. Foster with twenty-five dollars, second installment of fifty dollars pledged by the Sabbath School of Second Boston for the support of a native teacher in Syria.

—A few days ago we received two dollars for foreign missions from Miss E. D. Moffat, Amherst, N. S.

—We insert the following letter as the easiest way of correcting a misapprehension on the part of the writer :

EDITOR OLIVE TREES: The friends of mission work among the Chinese do not all agree as to modes. You, and probably the Foreign Board, if not also many in Synod, seem to be influenced by the opinion of some of the Presbyterian missionaries in the Cantonese district in China, whence come most of the Chinese to the United States. That opinion is that Chinese converted in this country should not be employed as missionaries or helpers in China. This opinion is incorrect. It is not the prevalent opinion of missionaries of other denominations. Many converted in California have been employed in China, and have done and are now doing good service. My own opinion is that very much more depends upon the character of the man himself than upon the country in which he was converted. Besides, some of the reasons why a few of the missionaries in China ob-

ject to helpers who have lived in California had better not be named. Moreover, a writer in the New York *Christian Herald* of November 22, speaking of the successful work of Rev. Jee Gam of the California Chinese Mission (Congregational), says that it "furnishes a striking illustration of the truth of the oft-made statement that the best missionary to the Chinese is an American Chinese convert."

To all the above testimony let me add a fact that shows what the people of all the denominations think about mission work among the Chinese in Oakland, as in other places in California. They all believe in it. Not one of them has the slightest notion of giving it up. The Presbyterians have a good house of worship, built expressly for their Chinese Mission. Rev. Dr. Condit is the Superintendent, assisted by Rev. J. W. Gardiner. Both are Chinese-speaking scholars. The Congregationalists have a small mission house, built and owned by the American Missionary Association. The Methodists own the house occupied for mission purposes, including the schools. These are under the charge of a Chinese helper, Rev. Dr. Masters, Superintendent. And now the Baptists, who, like the Covenanters, have occupied a rented house, are about to buy a lot and build a Chinese church, to cost \$2,000 or more. Does not all this show that the friends of missions believe that Oakland is a field that should be cultivated? And you could not persuade the Covenanter Chinese that their mission should be an exception; and your friend, the writer, believes that their judgment is the judgment of the Divine Master whom we serve.

N. R. J.

Oakland, Nov. 25, 1899.

The writer of this letter is mistaken as to our position. There is not a member of the Board of Foreign Missions who holds to the opinion "that Chinese converted in this country should not be employed as

missionaries or helpers in China." Our plea is against "the education of Chinese converts in this country with a view to sending them as missionaries to China." In the language of the report presented to Synod last year (see Minutes, p. 8), "A Chinese, carefully trained in Geneva College and the Theological Seminary at Allegheny, might be found by the missionaries to whose help he was sent utterly unfit for the work. The wise plan is to leave the missionaries free to select their own helpers on the ground.

"If any young man in the Oakland Mission, or any other school connected with the Church, expresses a desire to be a missionary, and shows his sincerity by seeking to reach his countrymen in America with the truth, let him go to Tak Hing, helped on the way, if he requires assistance, on the understanding that, if our missionaries find him qualified, they will give him the preference in a choice of teachers. But further than that the Church should not commit itself."

Nor do we hold that Oakland is a field that should not be cultivated. On the contrary, all the information that reaches us from the Mission on the Pacific coast is of the most encouraging character. And we feel that Mr. Johnston is worthy of the highest commendation for what he has done, and is doing at his advanced age, for the Chinese to whom he preaches the gospel, and whose cause he pleads with such fidelity.

—As an illustration of the foregoing statement, read the following letter, and ponder the truth that it enforces:

NOVEMBER 29th 1899

307. Eighth St.

Oakland, Cal

MR. JOHN T. MORTON

DEAR SIR

Will you please hand this Ten Dollars (10) to the Lord. I am very sorry that I not able to give much.

But I am very glad and cheerful to give what I can.

I hope God will accept,

Please put into foreign missions. I hope God will send more missionary to preach the gospel for Christ Jesus.

When Christ Jesus was Earth Said to his disciples go ye into the world and preach the gospel to every creature.

God bless you all

yours very truly

LIEN YEN

—Preparations for the Ecumenical Conference, to be held in New York the last ten days of April, are going forward rapidly. A card has been sent out announcing a preliminary meeting of the Committee of Arrangement to arouse "public interest in the conference by setting forth its scope and significance."

An outline programme and schedules of meetings have been issued, giving a general idea of the topics that will come under discussion. A large representation of leading missionaries will bring fresh news from their fields of labor. Among distinguished Americans who have agreed to attend may be named Ex-Presidents Harrison and Cleveland, Admiral Dewey, Rear-Admiral Philip, Judge Mahan, and Hon. John W. Foster; while England will send the Earls of Aberdeen and Harrowby, Lords Kenaird and Overtoun, Archbishop of Canterbury, Principal Fairbairn, and a host of others whose names are equally well known in this country.

It is estimated that not less than \$40,000 will be needed to cover the expenses of this immense gathering. And we hope that the Reformed Presbyterian Church will be good for its full share.

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